

Florin Japanese American Citizens League
Oral History Project
California Civil Liberties Public Education Program Grant

Oral History Interview

with

REVEREND LLOYD WAKE

April 27, 2000
San Francisco, California

By

Taeko Joanne Ono Iritani

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Florin JACL Oral History Project
Japanese American Citizens League, Florin Chapter

California Civil Liberties Public Education Program Grant

MISSION STATEMENT

To collect and preserve the historical record of the multigenerational experience of Japanese Americans and others who befriended them. The books produced will enhance the California State University, Sacramento/Japanese American Archival Collection (CSUS/JAAC) housed in the CSUS Archives for study, research, teaching and exhibition. This unique collection of life histories provides a permanent resource for the use of American and international scholars, researchers and faculty, as well as a lesson for future generations to appreciate the process of protecting and preserving the United States Constitution and America's democratic principles.

PREFACE

The Florin JACL Oral History Project provides completed books and tapes of Oral Histories presented to the interviewed subjects, to the California State University, Sacramento/Japanese American Archival Collection (CSUS/JAAC), and to the Florin JACL Chapter. Copyright is held by the Florin JACL Chapter and California State University, Sacramento. Photocopying is limited to a maximum of 20 pages per volume.

This project will continue the mission of the Florin JACL Oral History Project which began in 1987 and recognized the necessity of interviewing Japanese Americans: "We have conducted these interviews with feelings of urgency. If we are to come away with lessons from this historic tragedy, we must listen to and become acquainted with the people who were there. Many of these historians are in their seventies, eighties and nineties. We are grateful that they were willing to share their experiences and to answer our questions with openness and thoughtfulness." This same urgency to conduct interviews was felt by the North Central Valley JACL Chapters of French Camp, Lodi, Placer County, and Stockton in 1997-98 as a consortium joining the Florin Chapter in obtaining funding from the Civil Liberties Public Education Fund (CLPEF). And now, again under the Florin Chapter banner, more life histories will be told with the generous funding from the California Civil Liberties Public Education Program (CCLPEP).

The Oral Histories in the Japanese American Archival Collection relate the personal stories of the events surrounding the exclusion, forced removal and internment of American citizens and permanent resident aliens of Japanese ancestry. There is a wide variety of interviews of former internees, military personnel, people who befriended the Japanese Americans, Caucasians who worked in the internment camps and others, whose stories will serve to inform the public of the fundamental injustice of the government's action in the detention of the Japanese aliens and "non-aliens" (the government's designation of U.S. citizens), so that the causes and circumstances of this and similar events may be illuminated and understood.

The population of those who lived through the World War II years is rapidly diminishing, and in a few years, will altogether vanish. Their stories must be preserved for the historians and researchers today and in the future.

INTERVIEW HISTORY

INTERVIEWER

Taeko Joanne Ono Iritani is a Florin JACL member, President in 1996-97, Education Chair, and retired special education teacher with a master's degree from California State University, Bakersfield.

INTERVIEW TIME AND PLACE

Lloyd Wake was interviewed at the Miyako Hotel San Francisco
April 27, 2000

Marion Wake was interviewed at their home in San Francisco
May 25, 2000

TRANSCRIBING AND EDITING

Transcribing and word processing by Taeko Joanne Iritani
Editing of original manuscript by Lloyd and Marion Wake

PHOTOGRAPHY

Photographs were supplied by Lloyd and Marion Wake

TAPES AND INTERVIEW RECORDS

Copies of the bound transcript and the tapes will be kept by the Florin Japanese American Citizens League and in the University Archives at the Library, California State University, Sacramento, 6000 J Street, Sacramento, California 95819.

BIOGRAPHICAL SUMMARIES

Rev. Lloyd Wake and his wife Marion were interviewed because they are active members of the Japanese American community in the Bay Area.

REV. LLOYD WAKE

Lloyd Wake was born on January 12, 1922 in Reedley, California. The midwife at the birth was his father. His parents Yenpei and Hisayo Wake came to America from Okayama, Japan, had eight children and farmed in Reedley and Dinuba. With the restrictions imposed by the California Alien Land Law, the farms in Reedley and Dinuba were purchased using his brother's name, the eldest child of the family. Lloyd's youth was centered around work on the farm, Sunday School with its Mennonite Brethren teachers, public schools and sports. In high school it was basketball and baseball. After graduation from high school, he worked on the farm and played on the Nisei baseball team in Reedley.

World War II began in December 1941. With the new wartime restrictions of curfews and travel, Lloyd's two eldest sisters who were married in the Bay Area moved to the large family home in Dinuba. The eldest sister and her husband had an arts and antique business in San Francisco. Lloyd helped move the art goods into big steel lockers and onto a moving van to store in their Dinuba house. Lloyd's father arranged for a Mennonite Brethren couple to care for the farm and live in the house while the family went to Camp Three at Poston, Arizona relocation center. Lloyd fondly remembers his activities with the Poston Christian Church. With the influence of two friends who were students planning to enter the ministry, Lloyd enrolled at Asbury College in Wilmore, Kentucky. This was his first experience being away on his own and on a college campus.

While attending college, Lloyd met Marion Yamabe. They were engaged and married in Los Angeles after her graduation from Asbury. Lloyd was enrolled in the American Baptist Seminary of the West located in Berkeley, California. He began work as a student pastor at the Berkeley Methodist Church, graduated from the Baptist seminary and did graduate work at Pacific School of Religion in Berkeley. He was ordained in 1950 and appointed pastor of the Pine Methodist Church in San Francisco.

Lloyd described problems encountered locating property when Pine church decided to move to the Richmond District; his experiences on the Glide Board of Trustees, and appointment as Minister of Congregational Life on the Glide Church staff. His activities during this time included supervising thirty or forty Conscientious Objectors during the Vietnam War era; being elected to the Methodist Church General Conference three times; supporting the anti-apartheid struggle in Africa at a UC Berkeley rally; being

involved with his son Steve with the Friends of the Filipino People with the anti-Ferdinand Marcos sit-in at the Philippine Consulate, arrest, trial and doing community service. He also described the work with the Asian American Caucus in having Wilbur Choy elected Bishop in 1976. Lloyd removed himself as a candidate for Bishop although he had been selected by the Caucus. He felt that it was too difficult for the voting members to support a person from Glide Church which was controversial at that time and that he had conducted a gay wedding which was then called a covenant service. Lloyd now manages the endowment fund of the National Federation of Asian American United Methodists.

MARION YAMABE WAKE

Marion Yamabe was born to Umeshichi (Okada) Yamabe and Toku Yamada Yamabe who were from Hiroshima, Japan. Marion described the childhood of her parents in Japan, how they had met in high school and fallen in love, how they were married in a proxy ceremony, she at her husband's family home, and he in Hollywood, California where he was a cook for Cecil B. De Mille. After her arrival to America, a formal Buddhist ceremony was held.

Marion's father was born in 1888, had come from Japan as a student and served in the U.S. Coast Guard. He was among the veterans who obtained United States citizenship granted with the 1935 Nye-Lee bill to about 500 Asians, mostly of Japanese ancestry, who had served honorably with the U.S. armed forces during World War I. He had various jobs before becoming the cook for De Mille.

Elder brother Jack was born in 1921, Marion in 1926, and Bobby in 1936. After her father left his work with De Mille, he opened various businesses which were unsuccessful. Marion described the very poor living conditions, the homes that were shacks, and the lack of plumbing and electricity. However, she fondly recalls the fun activities of her childhood in the Santa Monica canyon, on its hills and in the surf. There was also a negative experience with her first grade teacher who said, "What's the matter with these Japs, don't they teach their kids nursery rhymes?"

While living in Santa Monica, the family attended the Free Methodist Church. The family then moved to Redondo Beach and at that time, Marion's mother became ill with dropsy. Her mother was hospitalized and died of cancer when Marion was thirteen. This entire experience of her mother's illness and death were extremely difficult for Marion. Her younger brother was only three, so she became his caretaker.

World War II began and the family was to go to Santa Anita Racetrack Assembly Center. Younger brother Bobby had the chicken pox so the Los Angeles County Hospital ambulance came to transport him to the hospital on

departure day. The attendants grudgingly permitted Marion to accompany the crying Bobby to the hospital.

After a few weeks, their father drove the family in their car to Santa Anita and the family began life in the horse stable. Marion recalls the unsanitary condition and how she and her brother became sick in the stable. Once when moving her wooden cot, there were holes left where horse manure could be seen and smelled. The smell was overwhelming so she quickly put the cot back. Her father was assistant food director in Santa Anita and Rohwer, Arkansas Relocation Center. They left in May, 1943 to the Chicago area. Marion and Bobby attended various schools as their father moved to various jobs. She graduated from Asbury College in Wilmore, Kentucky in 1948, worked at the Ellis Community Center in Chicago, married Lloyd in Los Angeles with her former Santa Monica pastor and Lloyd's brother-in-law officiating.

Marion and Lloyd lived in Berkeley while he was a seminary student and she worked at the YMCA in San Francisco. They moved to San Francisco when he was appointed pastor of the Pine Church. They had four children who are now grown. She described the experience of second child Wes with the surgery of a tumor and removal of the bone on his neck. How difficult this time must have been for this young family.

Marion completed requirements for a teaching credential at San Francisco State University. Lloyd discouraged her working, so Marion found work as a substitute teacher and then worked at a school for severely disturbed children at Langley Porter Hospital children's program. She recruited volunteers for one-to-one everyday work from many local colleges and universities. She was supervising them when she was just learning herself. She had to quit when the physical abuse from kicking, running, restraining, etc. was too much for her body. Marion then received her master in family counseling and served her internship at a mental health center. She worked with others to see that the staff was not all white. She had a secondary internship at a high school and a half time job as a counselor at an elementary school.

Marion went through an intense training with the Shanti program to learn more on death and dying. Her last position was at an elementary school doing play therapy, art therapy and family therapy. She made home visits to crowded, often filthy tenderloin homes of prostitutes and other horrible situations.

In their retirement, Lloyd and Marion have conducted workshops together on various subjects in the Japanese American communities in the Bay Area. Marion has been a reader/reviewer for the Gustavus Myers Human Rights Center located at Boston University. Because she must use a walker or wheelchair her activities have been greatly curtailed. She is completely dependent on Lloyd for transportation.

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[Session 1, April 27, 2000]

[Begin Tape 1, Side A]

IRITANI: My name is Joanne Iritani. Today is April 27, 2000. I am interviewing Rev. Lloyd L Wake at the Miyako Hotel in San Francisco where we were both presenters at the Nikkei 2000 gathering. So, Lloyd, would you like to start with your parents' childhood, as much as you recall them telling you, and where they were from?

L WAKE: Actually, my parents didn't tell me anything about their early childhood. [Father's name was Yenpei Wake and mother's name was Hisayo Wake]. What I picked up was, much after they were both gone, from my siblings. I was number five in the family....

IRITANI: Shall we start with the eldest then? Could you name them and their years of birth?

L WAKE: Bill, the first born in the family was born ten years before I was, so that makes it like 1912 in the month of January. My sister, Edna, was born two years later [1914]. The next one, May was born two years after Edna. Alice was born probably two and half years later, and then I was born, January 12th, 1922. I really didn't ask any questions, nor did anybody offer any information about my

parents. I think my older siblings got more information from my parents than I did. Actually, Bill and Edna were taken back to Japan when they were children. I think my parents communicated much more with them, but by the time I came along and probably my three younger sisters came along...

IRITANI: Could you name them? Your three younger sisters.

L WAKE: The one below me is Florence. All of us were born about two years apart. Next one was Lillian and then Betty, the final child in our family.

IRITANI: So, there were how many children?

L WAKE: Eight. Eight of us. [The children in order of birth were Bill, Edna, May, Alice, Lloyd, Florence, Lillian and Betty.]

IRITANI: And you lived in...

L WAKE: Reedley, California until 1937, and then we moved to Dinuba. So, my parents started to farm probably around 1910, 1911.

IRITANI: Have you any idea of what years they came?

L WAKE: Yeah. I think my father came.... I have that in the written part of our history. I think it was around 1906. It's somehow tied in with the San Francisco earthquake. Then my mother came about three or four years later. They were married here in San Francisco and then they went together to Reedley to start farming.

IRITANI: Where did they come from?

L WAKE: They were both from Okayama province. Later I learned that they probably grew up together in a suburb called *Yonegura*, which

today is a section in the southern part. All this I learned in the last four or five years. Since my parents didn't tell me very much about it and my brother and sisters, older brother and sisters, weren't told much, I took it upon myself to learn as much about my mother and father as I could on my own. That's happened within the last six or seven years. So, this is where I found out that...

IRITANI: You found out in Japan?

L WAKE: Yeah.

IRITANI: Oh-h-h.

L WAKE: Three years ago I went there specifically to try to find the family records. I went to the Okayama City Hall. Fortunately, all the records of my family, my mother and father and their families were in the archives of the City Hall. The staff there was able to bring them out in a period of twenty minutes to a half hour. I took all the copies of the *koseki* [a census register] with me. I learned that my mother lived right across the canal from my father. All these years all of us children thought that my mother was a picture bride. But, they certainly must have known each other, because as children they must have gone to the same school.

IRITANI: Were they about the same age?

L WAKE: No, there was ten years' difference--nine or ten years difference.

IRITANI: But, they still would have...

L WAKE: Yeah. They were right across the canal from each other. This is the information I found out from the *koseki*. They gave me the exact address where my mother and father lived and I went to the two locations. I know that my mother was born in another nearby city or village and her mother died at an early age, when the children were young, so the three children in that family were sent to different places. My mother was sent to another Wake family in Yonegura which happened to be right near where my father lived. I assume he was born there and also lived until he immigrated to California. So, I'm sure that something was arranged about their marriage in Japan.

IRITANI: Right.

L WAKE: She came on over to be his bride.

IRITANI: And they were married here rather than, the picture brides were married often in Japan by proxy.

L WAKE: So, that kind of arrangement was probably made in Japan before my father left. The two families knew each other. My mother and father knew each other.

IRITANI: But, you don't remember anything about them looking back at their childhood at all.

L WAKE: No. All I remember is that when Bill--he must have been about six or seven years old--and Edna must have been about five--.

IRITANI: She was very young.

L WAKE: My mother and father took these two children back to Japan just to introduce them to the family. Two years ago when we had a big family reunion some more information came out from my siblings about their conversations with, particularly with my mother. I don't think my dad said much. Certainly he didn't say much to me about his early life. I think my mother shared more with my sisters about her life.

IRITANI: I think that's typical. So, what was your childhood like? You were born right there in Reedley in a hospital or at home?

L WAKE: At home. All of us children were born in the little family farmhouse that my mother and father built very early in their lives.

IRITANI: Well, they could not purchase land. Do you know...

L WAKE: I would say 1912 or '13 when Bill was born. Yeah, I think the first Alien Land Law was passed and so, I believe my father was able to put that land in the name of my brother.

IRITANI: Uh-huh. Even if he was a child.

L WAKE: Yeah. That's the way it could happen.

IRITANI: Yes. They could declare themselves guardians of the child. And the child would be the owner.

L WAKE: And then, I guess in 1922, the second more restrictive land law was passed.

IRITANI: '20.

L WAKE: 1920? Which prohibited that.

IRITANI: Right.

L WAKE: But by that time, at least the land, the forty acres in Reedley, I believe was in the name of my brother. All of us children were born in the little farmhouse, and on each of the eight birth certificates it states that each of us was delivered by my father.

IRITANI: Oh, really?

L WAKE: He was the mid-wife, or mid-husband or whatever.

IRITANI: [Laughter]

L WAKE: Yeah, and this is a very interesting aspect of our family. There must have been a number of reasons why he decided to deliver us. Probably financial and probably language.

IRITANI: He was told what to do.

L WAKE: Yeah, I suppose my mother... well, he learned. The doctor did come out. I remember the doctor coming out after the births of my younger sisters. He'd come out and check and I guess...

IRITANI: From the actual town of Reedley, how far did you live?

L WAKE: Only two miles.

IRITANI: Oh, two miles.

L WAKE: I guess it was a doctor in Reedley that came out to make sure that everything was okay. I didn't discover that birth certificate until I was already into my marriage. I looked at my birth certificate and there it was.

IRITANI: [Chuckle] Oh, so, it listed that on there?

L WAKE: Yeah. It's on my birth certificate.

IRITANI: So, what was grown on this farm?

L WAKE: Grapes.

IRITANI: Grapes for...

L WAKE: Primarily grapes for...

IRITANI: Table grapes? or wine?

L WAKE: Table grapes and raisins. We had a few seedless Thompsons which were always made into raisins. Out of the forty acres there must have been about thirty acres of muscats--both raisins and sometimes for table. He also planted some fig trees. He sold them as dried figs. Everything was processed right there on our farm.

IRITANI: And you had to do the work on the farm?

L WAKE: Oh, yeah. It's a blessing for farmers to be able to have sons and when my brother was born, I guess they were quite happy. But when the three girls came along, my mother and father must have started to wonder when are we going to ever have another boy to help us on the farm. So, all my sisters--there are six of them--worked on the farm. They were really as strong and hardy as us two boys. They shared very much in the work of the farm, as well as my mother. Of course, all immigrant mothers were out there working side by side with their husbands.

IRITANI: And did your father also hire outside laborers?

L WAKE: Only when he had to. When it was harvest time, he had to hire the pickers, during the wintertime he hired pruners. When there was a need for laborers, he was able to hire the workers.

IRITANI: Were they Mexican workers?

L WAKE: Actually, in Reedley, we had a cottage, a little house, and the Mexican laborers lived in the house. During the summer when more families were needed, they pitched their tent on the edge of the field and lived there during the harvest season. We mixed with the Mexican kids, Mexican families, and they kind of looked after us.

IRITANI: How about your schooling?

L WAKE: The schooling was in Reedley.

IRITANI: In the town?

L WAKE: In the town. We walked into the town and we went to elementary, junior high and high school. I think all of us kids... At the end of my junior year we moved from Reedley to Dinuba. We then belonged to the Dinuba school district.

IRITANI: You had moved, that your father had gotten another farm?

L WAKE: We had purchased another farm which was located in Dinuba. It had a rather large house, so the whole family moved, from the cottage farm house in Reedley to our new home in Dinuba. I continued to go from Dinuba to Reedley to finish up my last year in high school. My younger sisters finished up high school in Dinuba.

IRITANI: What kind of activities were you involved in in your childhood, outside of the family activities?

L WAKE: In elementary school, junior high, high school, the usual activities--athletics, sports. We had a number of Japanese neighbors, so their children my age would get together and have a lot of fun swimming, playing and doing all those things that children do. We also went to Japanese language school on Saturdays for eight years.

IRITANI: And where was that?

L WAKE: In Reedley.

IRITANI: And where? In church? Or in a community hall?

L WAKE: It was a community hall. I think there must have been about 175 to 200 Japanese families. Most of them were farmers. So, there was a substantial Japanese community. They got together and built the community hall. Church-wise, we used one of the rooms, or several of the rooms in the community hall for Sunday church. Saturday language school was also held in the same place.

IRITANI: And what was the church called then?

L WAKE: We really belonged to the Fresno Methodist Church which was a good two hours' drive back in those days.

IRITANI: Right.

L WAKE: Because when my father came over as an immigrant, he must have been about nineteen, twenty years of age. He settled in Fresno and started out his life there, that is his U.S. life, working as a janitor in a department store. For the first couple of years he was employed in Fresno. There was a group of young men who

were a part of that immigrant group along with my father. There was a very concerned white woman that got these young men together and formed a kind of a Christian fellowship group.

IRITANI: Do you remember her name?

L WAKE: Mrs. Deyo.

IRITANI: How do you spell that? D-A-L-E?

L WAKE: No. D-E-Y-O.

IRITANI: D-E-Y-O.

L WAKE: I kept hearing about Mrs. Deyo, Mrs. Deyo. It was in connection with her friendship with these young men in Fresno. As they grew, she kept in touch with them. When my parents lived in Reedley, there was a small Christian community among the Japanese immigrants which was related to the Fresno congregation.

IRITANI: Fresno Methodist Episcopal Mission?

L WAKE: Right. So, we didn't really have a church in Reedley. We went to Sunday school which was taught by teachers coming from the Mennonite Brethren Church. But, on special holidays like Christmas, Easter and other holidays, we attended the church in Fresno. You were asking about activities, what did I participate in?

IRITANI: Yes. Other than working out in the field.

L WAKE: Yeah. We worked out in the field and I even worked in the neighbor's peach orchard for about six weeks picking peaches.

IRITANI: When you were in high school?

L WAKE: I may have been in my last year in junior high or high school when Mr. Jensen, our neighbor, would ask all the kids in that area to come on out and help harvest the peaches. There were a number of Japanese American kids that worked together as a crew, picking peaches. Earned enough to buy a few clothes for the upcoming school year. That was an outside job that I had in addition to the fun things that us kids used to do.

IRITANI: You mentioned athletics. Which sports were you involved in?

L WAKE: In high school, it was basketball and baseball. I tried track, but it was kind of hard to squeeze it in because after school, we were expected to come home and help on the farm. I think it was a real concession on my father's part to allow me to play baseball during the spring which was a busy time on the farm. The fall time was okay. I would come right home and help with the harvest after school because I didn't have any activities at that time at high school. But, basketball was in the winter time so I was free to practice and play basketball.

IRITANI: Did you ever get involved in the Japanese league in these sports, or was it strictly at school?

L WAKE: It was after I graduated high school.

IRITANI: What year did you graduate from high school?

L WAKE: 1939. In the summer of 1939. I could start playing in the baseball league because if I were on a team in high school, we weren't

allowed to play with any other team. That was one of the rules that the high schools had. When summer came along, they wanted me to play for the Japanese baseball team in Reedley. We had a league that involved Clovis, Fresno, and several other towns. Later, we had... now this was much later, after coming home from college during the summer, they recruited me to play softball with the Reedley city team. Those were the two sports I was involved in.

IRITANI: After you graduated from high school, what did you work at?

L WAKE: I fulfilled the expectations of my parents. My brother Bill had no intentions of staying on the farm after graduation from high school. My parents wanted him to go on to university. He studied at the University of California...

IRITANI: In Berkeley?

L WAKE: In Berkeley, and worked toward his architectural degree. So, I knew that my parents were concerned about who's going to take care of the farm. Knowing that and overhearing their conversations and their concern about that, I guess was enough--inheriting some of that Japanese culture of obligation--that I kind of felt like, "Well, maybe it's up to me to take care of the farm." So, I told them, "Sure, I'll take care of the farm." So, soon as I graduated high school, I worked with my dad. By that time we had three parcels of land.

IRITANI: And each one was about forty acres?

L WAKE: No, two forty acre pieces and one twenty acre piece.

IRITANI: But, that's still a lot of land to work.

L WAKE: My dad certainly was dependent on me. He was teaching his understanding of how these farms ought to be operated. I wish I could have gone on to college, but at that time I felt that I needed to move right on in, because my dad and mother had no one else to care for the farm. Right after high school, it seemed like a very natural and normal thing for me to start helping my dad.

IRITANI: And so, your life was just going along, working. Did you do anything unusual or different at that point, do you think?

L WAKE: No. I don't think so. My social life was pretty much involved in the Japanese American community. I have a close friend that I palled around with from high school days. We were doing things together. There were church activities, church camps, but other than that, I don't think I did anything unusual. The Sunday school and the church were important to me, but not overwhelmingly important. They seemed to be a very normal part of my life schedule--working and going to church and enjoying recreation in the community. If it weren't for World War II, I suppose that I would have continued along that line. Lived in the community of Reedley, settled down, and become a farmer.

IRITANI: And so the war began [Sunday, December 7, 1941], and you were already working. Where were you when the war began?

L WAKE: My friend and I were... he had a car so after church we jumped in the car and were on our way to Sanger, because we wanted to see the girls' basketball team play. Reedley basketball team was playing a team in Sanger and it was not only fun for us, we were interested in the girls that were playing. That was one of our social contacts. While we were driving, we heard on the car radio about the bombing of Pearl Harbor. We were concerned, but, really not that concerned. How can teenagers be concerned about that event in Hawaii--that's way over there and has no relationship to us. Yet, we sensed that, yeah, it does relate to us. I remember going into a coffee shop....

[End Tape 1, Side A]

[Begin Tape 1, Side B]

IRITANI: Would you like to continue about December seventh?

L WAKE: After we got into the coffee shop in Sanger, we sensed some hostility on the part of the patrons and the servers. We went on to the game.

IRITANI: It was one Nisei team against another Nisei team. [Nisei - a United States citizen by birth and child of an Issei, a Japanese immigrant.]

L WAKE: Yeah. They finished up the game and there was nothing more to do than to go on home. By that time, my mother and father were very much concerned, listening to the radio, in a very worried, troubled way. The next morning we were all together, listening to

the announcement of the President, Franklin Delano Roosevelt, declaring war against Japan. That was how we were initiated into that phase of our lives.

IRITANI: So, you didn't attend any gathering relative to that?

L WAKE: No. The Japanese American community wasn't called together. I think some of the older ones went. I think there were some meetings. And, of course, my parents and my older...

IRITANI: But, you didn't get involved?

L WAKE: No, I was not involved. My brother wasn't there at that time. He was already gone. By that time I think he had gotten a job way down in Brownsville, Texas.

IRITANI: As an architect?

L WAKE: Yeah. I guess he was starting. At that time he was starting at the bottom of the scale, so, they sent him wherever. Probably one of the less desirable places. But, at least he was working.

IRITANI: He wasn't married at that time?

L WAKE: No, he didn't get married until he was in camp.

IRITANI: In camp. And so, how did he come back to be with your family?

L WAKE: My parents were concerned about what was going to happen to us. So, he came back to Reedley to help with the farm. From February there were all kinds of rumors going on about what was going to happen to us. War was declared on December eighth, and two months later on February 19th Executive Order 9066 was declared.

That was a very significant step. It helped the Japanese community in Reedley to know that at least there were some steps being taken to address our situation. It stated that in the whole Central Valley area around Reedley, Sanger, Selma, Clovis Japanese people could stay there. They weren't going to be moved out.

IRITANI: Yes. There was something [inaudible] in Military Zone two, or something.

L WAKE: Those who were in Military Zone number one, those who were able to, moved out of their homes and into places like Reedley, and all through that Military Zone. The population of Japanese Americans doubled. They were living in huts, cottages, barns and wherever they could find space. This also included my older sister Edna, who was by then married and had two children.

IRITANI: And where was she living?

L WAKE: San Francisco.

IRITANI: She was already in San Francisco.

L WAKE: I remember my father and mother talking about Edna. There were curfews and blackouts. My mother and father talked about their conversations with Edna. They were, of course, both worried. What might happen? What was to be their future? In April, I was working out in the field and my dad came out and said you need to go to San Francisco to help close down the store. Close down the home in San Francisco.

IRITANI: What was the business that they had? And we never mentioned her husband's name.

L WAKE: The Shiota family.

IRITANI: Her husband's first name?

L WAKE: Jutaro. Jutaro and Edna were running a Japanese art and antique store that was began by Jutaro's father. It was a going business. Jutaro had taken major management of that store. They had to close down in two, three days, vacate the home and move on down to Reedley. I remember coming up here [to San Francisco] and spending a couple of days helping pack up all the art goods in the store, load it into big steel lockers and onto a moving van which brought all these down to Dinuba. We had a big home. All these lockers were stored in our home. They came down to live with us. Later, May and her husband...

IRITANI: So, they were May and...

L WAKE: I think they were living in Sacramento.

IRITANI: May and Don Iwahashi.

L WAKE: They had to move out of Sacramento. That was one of the other Military Zones out of which they had to move. They moved to Reedley.

IRITANI: Was Jutaro Nisei?

L WAKE: He was Nisei.

IRITANI: He was Nisei. He wasn't a Kibei [born in the U.S. and educated in Japan]? And Don was Nisei.

L WAKE: I think Don was kibeï. His education was in Japan.

IRITANI: In Japan?

L WAKE: In Japan. And then he came back here. He's bilingual, able to speak in both English and Japanese.

IRITANI: And did they have children, too?

L WAKE: No, they didn't have any children.

IRITANI: You had a nice big home to do all that.

L WAKE: Fortunately, we had a large enough home. It was one of the larger homes in Dinuba. My dad and mom never foresaw anything like this when they purchased the home. But, fortunately there was enough room to accomodate the growing population in our home. It must have been the latter part of June when we got notice that even our area was to be evacuated.

IRITANI; Well, in Bakersfield, we were evacuated end of May.

L WAKE: End of May. Ours was later. You were in Zone two, also?

IRITANI; Right, it's part of the valley, too. So, you were given how much notice? A week? Well, you knew it was coming.

L WAKE: Not until later.

IRITANI: You didn't?

L WAKE: We thought we were secure. It wasn't until June or July when our area was also mandated to evacuate. There was a rush of preparation made by all the families to pack up and get ready to evacuate in August. I think we were given the date of early August. We had about a month, a month and a half to get ready.

IRITANI: To register and everything. Did you take care of things? Or did your father?

L WAKE: Oh, my mother and father and older siblings took care of things.

IRITANI: Took care of registering. You were just one of the go-along...

L WAKE: And didn't have to assume the major responsibilities.

Fortunately, or unfortunately, my older siblings were there and they pretty much took care of all the details. At least we had... I don't remember exactly how much time--but, we had ample time to prepare, to put things together, make arrangements for the care of our farm and home.

IRITANI: What kind of equipment did you still have?

L WAKE: We had a lot of farm equipment. We even stored our car in the garage. Fortunately, my mother and father arranged for a Mennonite Brethren couple to care for our farm, live in our home, and work out a tenant-ownership arrangement. It was probably 60/40 percentage in terms of the income from the crops. I guess they, as tenants, kept 60 and we would get 40.

IRITANI: And they paid taxes and...

L WAKE: No, I think not.

IRITANI: Your folks had to pay the taxes and the mortgage and everything.

L WAKE: My folks had to take care of all that. Yeah. They were able to keep 40. We kept the ownership of our farm and the home. They used all the equipment that we had.

IRITANI: And when you got back, everything was intact, then? You were very fortunate.

L WAKE: Except, of course, the land was not kept up.

IRITANI: Not the way you would have.

L WAKE: We both would have maintained the farm in better condition. But, at least, we had something to come home to.

IRITANI; You had a home to come home to.

L WAKE: There were a number of families in Reedley that were able to work out that kind of arrangement.

IRITANI: There was no organized Mennonite group doing this, at all?

L WAKE: No, it was all on a one-to-one basis. Some of the Christian families who had relationships with the Mennonite Brethren Church were able to make arrangements directly with Mennonite Brethren families to care for their farm.

IRITANI: Very fortunate. And when you left, did you go into an Assembly Center?

L WAKE: No, we went....

IRITANI: You went directly into Poston two? Or was it three?

L WAKE: We went to Poston three. That's where we were introduced to camp life. I guess the significant thing that I remember about departure from Reedley was that many of our Mennonite Brethren folks were there to bid us farewell. They brought us to the train, looked after us, and gave us some things to tide us over

on the train trip. But, for me, as a teenager, it was like, almost like another adventure.

IRITANI: Your first time on a train.

L WAKE: Yeah, it was. First time on a train. I just didn't fully realize what my mother and father were going through. My father didn't express too much emotion. But, I remember about two weeks before we were to actually leave, we were out on the farm. The crops were ready to harvest. He said with tears in his eyes, looking at the crops, "This isn't right. What's happening to us just isn't right." It's the first time I ever saw him shedding tears. He was the stoical Japanese that took everything in stride without making a big fuss. That was a memorable experience for me. I knew that deep down, even though he didn't show it outwardly, he was in a lot of pain and grief about having to give up the farm. Let's see 1941 to when he first acquired the land in 1911 or 1912. So, thirty years operating the farm and raising the kids. It must have been very painful for him.

IRITANI: Do you remember what your job was in Poston?

L WAKE: Oh, yeah. I loved to drive tractors. That was one job on the farm that I really liked. The mechanical things. That was the kind of job that I looked forward to rather than shoveling dirt and expending all that energy, irrigating and using the shovel. Sitting on the tractor driving was a kind of a joy for me--a real change of pace. When I got to camp, I said, "Well, is there a job where I can

drive a tractor?" A buddy and I, for about two or three weeks drove a tractor and picked up trash around the camps. That was my first job working outside of my farm. After a couple of weeks of that, the recreation director asked me to do some work with the Boy Scouts. I had done a little bit of that before I went into the camp. About a summer before we had to depart from Dinuba, the JACL leader there asked me if I would set up a Boy Scout troop. I said, "Oh, okay."

IRITANI: You were a young, single man, you had time.

L WAKE: And not much training in terms of working with groups, but I went ahead and did it. When I got to camp, the head of the recreation department asked me if I would head up the Boy Scout troop. I did that for several more months. Finally, I realized that I'm not equipped to work with kids, no training, just kind of feeling my way. I went to work in the welfare department as a typist and file clerk, or whatever else was needed in the welfare department.

IRITANI: Was that in Camp three, also?

L WAKE: Yeah. Camp three. The head of the welfare department happened to be a white woman missionary who attended the Christian church there. She had recruited several folks from the church to work in the office. So, one of the young women said, "Would you be interested in working in the welfare department?" I said,

"Sure. I'll give it a try." I spent most of the time just typing.
Typing records, files, making cards on people.

IRITANI: You had learned to type in high school?

L WAKE: Yeah. The ironic part of it was that that was the one course I
flunked in high school.

IRITANI: [Laughter]

L WAKE: I remember being elected, or nominated to class office in my
senior year in high school. I was nominated by a buddy of mine
and the teacher stood up and said, "No, Lloyd is not eligible to run
for office. He had an "F" in one of the courses."

IRITANI: [Laughter] And it was typing.

L WAKE: It was typing. I guess I used the eraser well enough to get by in the
social welfare department, typing up records. But, at least I wasn't
kicked out of that office. I wasn't fired from the welfare
department.

IRITANI: Do you remember what kind of work your parents were doing in
camp?

L WAKE: My mother didn't work. She was the homemaker [inaudible] in
addition to being a farmer's wife which meant working out in the
fields with him. In the camp, she had a chance to pull back a little
bit from that and take care of the home. She liked flower
arrangements. She was a good flower arranger, so she was able to
get into a little bit of that in the camp. My father worked for the
carpenters department in construction. He worked there for a

while until his illness caught up with him. I think he worked for about a year and a half, and then he was hospitalized.

IRITANI: From? For what condition?

L WAKE: It was cancer.

IRITANI; Oh-h-h.

L WAKE: I remember him carrying his tools to work. He was hospitalized after I left camp.

IRITANI: Which was when?

L WAKE: About a year later. I went into camp in August. One of my activities in addition to the work week sessions was with the church.

IRITANI: That's where I first saw you. You were singing.

L WAKE: I did a number of things. The pastors of the [Poston Christian] Church were my peers, actually. Paul Nagano and John Miyabe were about a year or two years older than me. We were very active in the church and got to know each other through that. They were very influential in my life in making some decisions about camp life, my desire to leave camp and go on to college.

IRITANI: You had not thought in those terms until...

L WAKE: Not until I was in camp.

IRITANI: You were in camp. And both John Miyabe and Paul were already...

L WAKE: They hadn't even graduated.

IRITANI: Oh, they had not either.

L WAKE: I think Paul may have just graduated from college. John may have completed two years of college.

IRITANI: Do you know where they had gone?

L WAKE: I think Paul went to Chapman College in Los Angeles, and John went to Los Angeles Pacific College which was a Free Methodist Junior College.

IRITANI: So, neither one was finished with seminary, yet.

L WAKE: The pastors, especially the English [language] pastors were a real rarity in our Japanese American communities. Most of the pastors were first generation...

IRITANI: Issei.

L WAKE: Issei or Caucasian missionaries. John and Paul were among the first of our Nisei ministers to go into the ministry. So, it was a phenomenon that amazed most of us younger ones, because all of our models were either Issei--of course they couldn't be too much of a model for us because we weren't able to communicate with them--or white Sunday school teachers. For me it was the Mennonite Brethren folks in Reedley. So, seeing John and Paul was a new phenomenon for us.

IRITANI: I didn't realize they were the first Nisei to go into the ministry like that. And they still were not really ministers at that time.

L WAKE: Right. They were just students.

IRITANI: They were students. They were ready to go into seminary still. See, to me, I was just a much younger kid and I saw all of you as

the leaders of the church. I remember Hideo Aoki. He probably had not finished either, then.

L WAKE: Probably not. Bill Kobayashi was another probably the same age as Hideo. Their training was very limited at that time. But, they still served as our pastors and role models. John left camp two or three months before I did. He knew about Asbury College in Kentucky so he decided to go to Asbury. He kept writing to me, "How about coming on out?" So, I followed. He went to enroll in the spring quarter, I left to enroll in the summer quarter. I left about July.

IRITANI: 1943. The following year?

L WAKE: So, in '43 I left camp to go on out. I was able to leave camp under the Student Relocation Authority program.

IRITANI: You did get assistance then from the, I guess it was the Friends group that started that.

L WAKE: I think so. At least I was able to get train fare from Poston.

IRITANI: Oh, the government provided the train fare, I think.

L WAKE: I was so naive and young, I didn't pay any attention. Everything was arranged for me. It was okay. It's time to go. I said goodbye to my friends, jumped on the train by myself and took that four or five day train trip across the country to Kentucky. Somehow or other, somebody took take of it. Paid for the train ticket and.... Call it naivete or irresponsibility or whatever, I was not fully

grown up to realize what needed to be done. Others took care of things for me, so, I just...

IRITANI: So, there you were in college, now. And you had not attended any college classes at all before that.

L WAKE: Yeah. That was brand new to me--that whole college scene the first summer I was there. Fortunately, I had John Miyabe and another person who had come from another camp. Victor Fujiu was his name. He was four years older than I was. John was maybe one or two years older. We roomed together that first summer. It was quite an experience for me to get into college. The kids, my peers in college, my classmates were very friendly, and they never asked any questions about what went on with our lives....

[End Tape 1, Side B]

[Begin Tape 2, Side A]

IRITANI: In our interview with Lloyd Wake, we will continue with talking about your college experience. It's your first time in college and your classmates didn't question your being there or your past experience.

L WAKE: Yeah. And we never volunteered any information. They knew that we had come from unusual circumstances. That was about it. It is a private college so we all lived together in the dormitories. Asbury was unusual in that we had about, of course there were Victor, John and I from the camps--five or six women from the

camps. We had about eight or nine of us together. That was a good fellowship.

IRITANI: A nice nucleus.

L WAKE: We occasionally got together and cooked rice as a welcome change from the college dining room diet. All of us got involved in activities and I enjoyed not only my classmates, my classes, but, also the extracurricular activities around athletics and baseball, basketball and softball. I formed a lot of close friendships with the group of us, primarily out of the athletic relationships that we had. College was quite an experience for me. A time of an unfolding of my own life, interacting, inter-relating with other than Japanese folks that I had been brought up with in the Reedley and Poston days.

IRITANI: Was Asbury a Methodist school?

L WAKE: No, it was a very conservative Christian college. There were Methodists there. The Methodists who went there came out of churches that had a conservative theological frame of reference. At that time, it didn't really concern me. It was a place to go to college. I had looked at quite a number of college catalogs before making the decision. There were some colleges in Chicago, Minnesota. Since John was there and introduced me to Asbury, I was drawn to go to Asbury. Even though it was not a Methodist related college, I was drawn there because of my friendship with John. Asbury did welcome folks from the camps. Some colleges

did not. That's another reason why I went to Asbury.

IRITANI: What was the town that it was in?

L WAKE: Wilmore, Kentucky. Near Lexington.

IRITANI; Spell it.

L WAKE: W-I-L-M-O-R-E. At that time among the Southern Methodists, Free Methodists, some of the Nazarenes, Asbury had quite a reputation because of its very conservative approach. This is what appealed to segments of the Christian church and it didn't bother me.

IRITANI: You weren't knowledgeable at that time, too.

L WAKE: I was just beginning to be exposed.

IRITANI: At the time you were going...

L WAKE: I think my theological broadening came after I left Asbury to come out West.

IRITANI: At what point did you meet Marion?

L WAKE: I was probably in my senior year at college. By that time John Miyabe had left college. He had graduated and went to McCormick Theological Seminary to continue his seminary work.

IRITANI; And that was where?

L WAKE: In Chicago, Illinois. While he was a student, he began a fellowship group made up primarily of Free Methodist young people that were in Chicago. They had come there for various reasons--to go to school, go to work. They borrowed a room in the big downtown Methodist church which is Temple Methodist. On

L WAKE: Sunday afternoon they had access to one small room where they conducted their worship services. While I was in college, John, being the pastor of that fellowship group, invited me to come to Chicago and he said, "How about speaking?" I said, "Sure, I'll come up there." It was during the summer break for me. I spoke at his fellowship group and Marion was a part of that. I'd heard about Marion and he said some things about her being a faithful member of the Free Methodist fellowship and the Free Methodist Church back in her home town in Santa Monica. She continued the Free Methodist relationship after she and her family left Rohwer, Arkansas to re-establish their lives in the Chicago area. When Marion and her family lived in Chicago, she became a part of that fellowship. That's when I first came across her name. I really didn't pay too much attention to her. Every once in a while, John would remind me of Marion and who she was. She was going to Naperville College.

IRITANI: Naperville?

L WAKE: Yeah.

IRITANI: Where is that?

L WAKE: That's in the suburbs of Chicago. She went to Roosevelt College for a while, that's a YMCA junior college in Chicago. Oh, no. She went to Naperville High School, not college. She went to Naperville High School because her father worked in a sanitarium in Naperville.

IRITANI: In Illinois?

L WAKE: In Illinois.

IRITANI: She'll tell me about all that later. But I had never heard of Naperville before.

L WAKE: It's now a very well known suburb of Chicago. A lot of activity there.

IRITANI; So, in time...

L WAKE: Then she decided after graduating from Roosevelt Junior College, she came to Asbury. By that time I was a first year seminarian at Asbury.

IRITANI: So, that's where they had seminary as part of their...

L WAKE: Yeah, right there. Right across the street from the college.

IRITANI: From the campus.

L WAKE: She came there, but still I didn't pay too much attention to her. Then my Greek teacher told me... made some remarks about Marion and what a wonderful person she was and a lot of fun, I said to myself, "Maybe I'd better listen to him and find out a little bit more about her." She always seemed to have a bunch of fun classmates around her. They were always enjoying each other and having a great time socializing. All the girls liked Marion, kind of focused around her crowd. That really interested me so that's when I began to date Marion. That's how I first became acquainted with her. As we developed our relationship we decided, "Yeah, okay. This is it." We decided to become engaged toward the latter

part of her senior year, and set the marriage for a year later. After graduation, she got a job at the Ellis Community Center in Chicago. And I had come back to enroll in the American Baptist Seminary of the West.

IRITANI: Where was that?

L WAKE: In Berkeley.

IRITANI: Oh.

L WAKE: So, my last year of seminary was to be done here.

IRITANI: Back to Berkeley.

L WAKE: Back in Berkeley. It was like I was finally coming home. There were a couple of experiences there in Asbury where my conscience began to be...

IRITANI: You were not in tune.

L WAKE: I guess the word is conscientization. I became aware of the...

IRITANI: Like conscience?

L WAKE: Of the contradictions.

IRITANI: Contradictions.

L WAKE: ... in terms of the social, theological, political atmosphere of the South. That really bothered me. I decided that I would not go to Asbury Seminary. I needed to come out to the West and finish up my seminary work. That was a very momentous step for me. It was important for me to take it, because I would really have been frustrated if I had to finish up my third year at Asbury.

IRITANI: Do you remember what year that was that you came to Berkeley?

Like '45, '46?

L WAKE: No, I came in '48.

IRITANI: And what were your parents and siblings doing by then?

L WAKE: Oh, there were a lot of things that were going on with my family. I mentioned that my father became ill soon after I left camp. He was in the hospital. I went to school during the summer months in order to maintain my classification with the [Selective Service] draft board. I was classified 4-C, I believe.

IRITANI: As a student. Probably.

L WAKE: But, the student had to be in school the year round. So, I finished college in three years. I was well into my third year of college, and during the six weeks summer breaks. I had to earn some money. I dashed up to Cleveland to find a short-term job. There were menial jobs available. During the six weeks, I lived in my sister's place in Cleveland.

IRITANI: Your sister?

L WAKE: May and Don Iwahashi lived in Cleveland. They had an extra couch and I could stay there while I earned some money. During that summer, we got word from mother to come home because dad who had been in the hospital for quite some time was rapidly going downhill. I just quit my job and told them I had to go back to Arizona. All of us siblings came back to Arizona and my father died in mid-September. I missed about three weeks of school.

There were a lot of other things that went on, but I don't think they were that significant in terms of my own academic track. We were talking about why I came back to the West Coast. The political, religious atmosphere just didn't fit me so I came back to the West Coast. Through my Methodist superintendent, I was already a part of the Methodist system.

IRITANI: Oh, you were?

L WAKE: My superintendent wanted me to be the pastor of the Berkeley church while I went to seminary. I was student-pastor of the Berkeley Church from the fall of 1948. After I graduated from American Baptist Seminary of the West, I stayed on to take additional work at both Pacific School of Religion and the American Baptist Seminary. I was doing work in both places while I was student-pastor of the Berkeley Church. I was ordained in the spring of 1950, and then I was appointed to be the pastor of the Pine Church in San Francisco.

IRITANI: Before we get into your profession, when did you and Marion marry?

L WAKE: Oh yeah. We were talking about that weren't we?

IRITANI: You left her over there. [Chuckle]

L WAKE: Yeah. She graduated from Asbury College and I left the Asbury seminary in 1948.

IRITANI: So, you were married in...?

L WAKE: In Los Angeles. We had originally decided to get married a year later in 1949. She had a job.

IRITANI: Where did you marry?

L WAKE: In Los Angeles.

IRITANI: Oh, in Los Angeles.

L WAKE: Yeah.

IRITANI: Oh, her family was already there, then.

L WAKE: Yeah. Part of her family was there. Part of my family was there, too.

IRITANI: Oh, in Los Angeles.

L WAKE: Paul Nagano was a pastor. He'd already come back and was the pastor of a church in Los Angeles.

IRITANI: Evergreen.

L WAKE: Evergreen Baptist. In the spring of 1948, just before Marion's graduation and before my last year of Asbury Seminary education, we had decided to get married in 1949. She had lined up a job at the Ellis Community Center which was on the south side of Chicago, in a Japanese American church with a Japanese American pastor, which ran a community children's program. She was on the staff there working with the children and the whole Ellis Community Center. I came back home [to Dinuba] for the summer and worked on my brother's farm. By that time, my brother was operating the farm.

IRITANI: So, he went directly from Poston.

L WAKE: No, he left camp to go to Washington, D. C. When the war ended, he was the only one that could come back and re-establish the farm. Be with my mother who was now a widow.

IRITANI: And your brother was married in camp?

L WAKE: He was married in camp.

IRITANI: Mary Momose. I remember her last name.

L WAKE: And they had one child while they were in Washington, D. C. So, I think the three of them came back to Dinuba. When was that? That must have been beginning of 1946.

IRITANI: So, your other siblings went to various places.

L WAKE: Right. Various places. While Marion was at Ellis Community Center and I was at ABSW [American Baptist Seminary of the West] and the Berkeley Church, we corresponded, we talked to each other and said. "Why wait till next year. Let's go ahead and get married during my winter break." She felt she could leave that position at the Ellis Community Center. We decided to get married on December 30. Paul Nagano was the one that married us. Her pastor, was a Free Methodist pastor in Mesa, Arizona. We asked the two of them to officiate at our marriage. Marion's Free Methodist friends had already come back to re-start their lives in Los Angeles, so she had several friends there. We both had our pastors in southern California, so we were married on December 30th, 1948. After marriage, we came back to an apartment that I

had set up in Berkeley. I was living in the seminary dormitory, but they arranged for us to have an apartment.

IRITANI: That was part of the seminary?

L WAKE: Yeah. It was part of the seminary housing.

IRITANI; Good.

L WAKE: That was the beginning of our married life. Me as a student and also a pastor, she without a job, coming to a new situation in Berkeley. Marion was antsy about what she was going to do. A seminary friend showed Marion a newspaper ad about a job opening.

IRITANI; Some sort of work?

L WAKE: Some sort of work. We were concerned about how to support ourselves. After several weeks she landed a job here at the Buchanan YMCA [in San Francisco].

IRITANI: Oh-h. Over here. Of course, at that time there was a good train that came across. That was better than the way the Bay Bridge works, now. [Chuckle]

L WAKE: Too bad that they removed that train system.

IRITANI: So, after you were assigned to Berkeley Methodist United, where were you assigned next?

L WAKE: Pine.

IRITANI: Oh, Pine was your next assignment. And by then you had your degree.

L WAKE: I had my degree. I graduated from ABSW in 1949 but I continued taking courses at both Baptist Seminary of the West and Pacific School of Religion.

IRITANI: So, you had your Elder's orders already, or....

L WAKE: I got my Elder's orders in 1950. Even though I was a member of the Japanese Provisional Conference, I was ordained a Deacon in 1947 as a courtesy by the California-Nevada Conference.

IRITANI: Well, at that time, we were not part of the separate conferences, but you were able to stay down here and...

L WAKE: We were in separate Conference, but conferences did that as a courtesy. I was actually ordained Elder in the spring of 1950 by my own Provisional Conference.

IRITANI: Where was it at that time?

L WAKE: Alameda

IRITANI: That's where it was.

L WAKE: In 1949, I attended my first Annual Conference in Seattle as a member of the Japanese Provisional Conference. At that time, Bishop Tippet asked me if I wanted to be ordained as an Elder. I had finished the requirements for my Elder's orders. I said, "No, I want to have Marion participate when I receive my Elder's orders. That delayed me a year, but didn't affect my relationship with my school work and the Berkeley Church. In 1950, I was ordained Elder at our Provisional Annual Conference and Marion was

present. And it was right after that ordination that I was appointed to be pastor here in San Francisco.

IRITANI: And Pine [Church] at that time was still on Pine Street.

L WAKE: Yeah. That was the old...

IRITANI: The old church.

L WAKE: The original location of that church from way back in the beginning of the 20th Century.

IRITANI; Which streets is it between?

L WAKE: Hyde and Larkin.

IRITANI; So, it's further up that way.

L WAKE: At that time, it was part of the Japanese American community.

[End Tape 2, Side A]

[Begin Tape 2, Side B]

IRITANI: We're [talking about] Pine Street Church. Most of the people had already come back to the church?

L WAKE: A few had come back. Rev. [Shigeo] Shimada who preceded me...

IRITANI: So, were you the only pastor assigned to that church at that time?
No Issei pastor?

L WAKE: Pine Church was re-opened after the war in 1946. At that time, Rev. and Mrs. Shimada came from somewhere--from the camps, probably, or from some mid-west place, to be the pastor of Pine Church. They opened up the whole post-war program of the church which meant that they had to serve an incoming population--the Japanese Americans coming back from the camps.

IRITANI: Returning, uh-huh.

L WAKE: From the mid-west, from the East. It was opening the church to a whole new community. Probably 99% Japanese Americans. It was a very important work because folks were coming back from real disruption in their lives. They were coming back to San Francisco, some to their homes, some looking for jobs in an urban center, others coming to pick up their education or start their education.

IRITANI: I'm assuming that Pine was used as a hostel as most of the churches were?

L WAKE: Right. In addition to their church structure, there was an apartment building in the back. The Shimada family had to live for quite a number of months in the church building itself, using the church kitchen for its own family needs, and having one little room for their bedroom. The rest of the church was used for church activities. I remember Mrs. Shimada talking about what they went through to re-establish the work. The church was stored practically full with the furniture and other possessions of the Pine Church members who had to evacuate. As they gradually came back, the church was emptied of those things and began to accomodate the church program. By the time we got there, they had moved into one of the flats of the back building. When we came in July, 1950, the church year began for us. The church parsonage wasn't ready. The young people had to do a lot of painting and fixing up, so it was inhabitable for us. There was

just Marion and me, of course, at that time. So, for about a month and half, two months, and by that time, Marion was working at the Buchanan YMCA, we lived with my sister Edna who had also come back to reopen their home on Buchanan Street.

IRITANI: And their store as well?

L WAKE: They had to reopen their store. They found a location in downtown San Francisco.

IRITANI: They were able to retrieve their things out from the house?

L WAKE: Yeah, they had to ship them back up.

IRITANI: They were very fortunate.

L WAKE: They moved into a new location at Sutter and Stockton.

IRITANI: They were very fortunate.

L WAKE: We lived with them for a couple of months and fortunately...

IRITANI: Fortunately they were there.

L WAKE: They had space for us, and after about six weeks or two months of working on that flat that we were to live in, it was available for us. By that time Marion's dad was here in the Bay Area. He was a cook in Berkeley. He helped move us in. I was away at a week long conference, the old NCYPCC [Northern California Young People's Christian Conference]. I was on the staff, so while I was there, Marion's dad and Marion moved our stuff into the parsonage.

IRITANI: Was that conference up at Lake Tahoe at that time?

L WAKE: No, it was in Asilomar.

IRITANI: Asilomar.

L WAKE: So, I came back...

IRITANI: They were all moved in.... [Chuckle]

L WAKE: Directly to our new parsonage.

IRITANI: And Marion's work was very close.

L WAKE: Yeah. She was not feeling all that well because she was pregnant.

IRITANI: Oh, she was pregnant with her first child.

L WAKE: With our first child. She went through a lot, moving, and living temporarily with her in-laws.

IRITANI: Her sister-in-law.

L WAKE: Yeah, her sister-in-law and her brother-in-law. It was kind of an awkward situation--not the most auspicious beginning for our stint as pastors of Pine Church. But, she did have her job, and I think she enjoyed it. At least she felt the sense of being needed. She was very important to the operation there. That was the beginning of our ministry at Pine Church. It was like a ministry among those who were beginning a new phase of life for themselves. The people were still coming back. We welcomed newcomers into the church, into San Francisco. The young adult work was quite strong.

IRITANI: And at that time, your church program, your ministry was strictly with the Nisei. You didn't have anything to do with the Issei language ministry?

L WAKE: That's right, that was part of my limitation. My handicap, not being able to speak the language.

IRITANI: All the Nisei?

L WAKE: Most of them. [Inaudible] Most of my peers didn't know the Japanese language. We were not capable of serving the Issei.

IRITANI: Well, at the Berkeley Church, you were just a student pastor, and Rev. Fujii was the pastor, the Issei pastor. And over here, you were by yourself?

L WAKE: No, we had the language work going on. I think it started... I was trying to remember who... it may have been Rev. Haratani.

IRITANI: Was he living in Oakland or something and came over?

L WAKE: Yeah. We had a number of *Nichigo* [Japanese language ministry] pastors, but I don't remember their names. We had a series of them. Haratani....

IRITANI: He must have been quite old by then. He was near retirement.

L WAKE: There was a young pastor, Ken Miyake, who came. He and I served together for a number of years.

IRITANI: And how long were you at Pine?

L WAKE: I was there seventeen years.

IRITANI: You were?!

L WAKE: So, through those years, we had a series of *Nichigo* pastors. Ken was the youngest. He came from Ontario, Oregon.

IRITANI: But, he came from Japan to Ontario, Oregon, probably.

L WAKE: I think that was his first pastorate. He came directly to Ontario. Then he was married. No, I remember now who the earliest Nichigo pastor was. It was Sadao Masuko.

IRITANI: Oh-h.

L WAKE: Sadao Masuko was the first rather long term associate with me in San Francisco. He was there for maybe four or five years. Then Ken came, but I forgot when.

IRITANI: It really doesn't matter.

L WAKE: Anyway I always had a Japanese...

IRITANI: But, you had that long service here.

L WAKE: Yeah, seventeen years, all English language. It was during that time that we began to look at our situation and consider a number of alternatives. What to do with our church building. Should we remodel, should we look for a new location? It was quite a process for our rather young congregation to... that is young in years to answer these questions.

IRITANI: And in experience in leading in the church.

L WAKE: The leadership was primarily in the hands of the English language folks, so, there were some very important decisions that had to be made by our congregation. Finally, we decided to relocate. Most of the families that were coming back and re-establishing their homes in San Francisco were, if they were able to, were buying homes out in the Richmond District which is directly west of here. The Japanese Americans were re-establishing their homes

L WAKE: primarily in the Richmond District. We felt that, if we were to relocate the church, it made sense to move it to the Richmond District. At that time, property was getting scarce. No comparison to what it is today, but it was scarce. Just to find anything available was a real project. In 1962, '63, we began to engage in the process of relocation and rebuilding. It was in 1963, that the [Pine] church conference voted to relocate to the Richmond District. But, it was really a challenge to find available property. We had a real estate agent looking for property. He found one that might have fit our needs, but we became engaged in a bidding battle with a developer, and finally decided that we could go no further. We had to terminate that expectation. We continued looking for property. I remember driving up and down the avenues in the Richmond District, from probably Eighth or Ninth Avenue all the way out to Forty eighth or Forty ninth Avenue. I was trying to map out open lots, or open parcels. After maybe four or five days of just driving around, I spotted two open lots together on Thirty third Avenue. We engaged in a process of bidding on those lots because it was an estate auction requiring sealed bids. We came in with the high bid. We then had to negotiate to buy two adjacent lots which would provide us with four lots on which we could build a structure. We were successful in purchasing the two adjacent lots.

IRITANI: Oh, it was built from scratch, then?

L WAKE: Yeah. That was quite a process. As soon as we got the lots, we said, "Okay, we're ready to move." We engaged in fund raising efforts to purchase and to build. In 1965, the building was complete.

IRITANI: And you were still there?

L WAKE: Yeah.

IRITANI: When that building was complete you were still assigned to Pine?

L WAKE: Yeah. We had to make that physical move from the old structure into the new.

IRITANI: The old structure was sold?

L WAKE: Yeah.

IRITANI: Pretty easily?

L WAKE: That was part of our fund raising plan that provided enough funds...

IRITANI: The nucleus anyway to start.

L WAKE: Right. Of course, the congregation had to also engage in the pledge campaign among our own members and constituents.

IRITANI: It all occurred and it all was successful.

L WAKE: Yeah, in the Spring of '65, we actually had our first service. I felt that I had brought the church through the process of relocating and re-establishing our ministries in a new area. [At that time, churches belonging to a mainline Protestant denomination which established a ministry in a new area were obligated to justify its presence in the new area. Pine Church through its

superintendent had to go before an ecumenical committee to explain why Pine Church would be build just three blocks from a Presbyterian Church.]¹

This is an ecumenical working arrangement for churches being established in a new area called comity.

IRITANI: Who was superintendent at that time?

L WAKE: Dr. Clifford Crummey. He worked with us in presenting the rationale to this ecumenical group.

IRITANI: The superintendent for the San Francisco Golden Gate District then? Because the Provisional Conference had already...

L WAKE: Disbanded, yeah. We disbanded in 1964. So, we were now under the...

IRITANI: In the Golden Gate.

L WAKE: The Golden Gate District of the California-Nevada Conference. The okay was given. We were to serve primarily the Japanese American congregation, but also the wider community. Pine made an intentional effort to be the Methodist Church in the outer Richmond District.

IRITANI: So, you were there seventeen years and then you were reassigned some place else.

L WAKE: I felt like it was time for both the church and me to move into a new phase. I thought seventeen years was enough.

¹ Rev. L Wake added the preceding bracketed material during his review of the draft transcript.

IRITANI: So, that was long. At that time, Methodist churches did not retain their pastors that long.

L WAKE: Most of them didn't.

IRITANI; Mostly shorter periods.

L WAKE: Yeah, and I think ethnic pastors in the Japanese Provisional Conference operated under some different guidelines. Long term pastors were not too uncommon. I guess seventeen years though was probably one of the longer pastorates in our Japanese Provisional Conference. I wanted to get into some urban ministries. There was a lot of ferment going on in the city, especially around Glide Church. Glide Church was developing new ministries, reaching new constituents. When there was an opening at Glide Church, I was aware of it, because I was on the Glide Board of Trustees. While I was serving as the pastor of Pine Church, in '61 or '62, I was asked to be a member of the Glide Board of Trustees. I knew of Glide's new ministries. Glide Church was changing its emphasis from being a funding foundation or funding agency for Methodist work in Cal-Nevada Conference, to developing their own ministries, developing their own programs. Being on the Board of Trustees, I knew what was happening. They were bringing on new staff members to develop new ministries in San Francisco. I was ready to make a move after seventeen years as pastor of Pine Church, including five years on

the Board. Knowing about an opening, I told my superintendent, Dr. Clifford Crummey who was on the Board of Trustees, that I was interested in an appointment to Glide. And the Bishop Donald Tippet was also on the Board of Trustees.

IRITANI: As well.

L WAKE: When I expressed my desire and the staff at Glide said, "Sure, let's give it a go," I was appointed to Glide Church.

IRITANI: And your responsibility there was in what area?

L WAKE: My title was Minister of Congregational Life. Cecil was...

IRITANI: Cecil Williams.

L WAKE: Cecil Williams was the preacher--the Minister of Liberation. He had already been preaching at Glide Church for a whole year. Prior to that for three years, he was a community organizer in the Fillmore District and the larger African American community. He related to students on the campus. UC campus and ethnic minority communities. A change took place at Glide Church in 1966. The pastor, Rev. John Moore was appointed to another responsibility, and Cecil became the minister of the church. The Glide staff, including Cecil, had developed a new constituency. In addition to the old constituency that consisted primarily of the elderly who lived in the hotels and apartments in the Tenderloin, there were a lot of new folks that began to come to Glide. I became Minister of Community Life, a job that was left open by another

pastor who had worked with John Moore for several years and with Cecil for one year.

IRITANI: Another change.

L WAKE: My primary responsibility as Minister of Community Life was to work with and relate to the congregation. There were many new people who had a lot of energy. I worked at keeping that community of newcomers involved by forming task forces and committees. In addition, I did the usual pastoral ministry--working with the elderly, visiting the sick at home and in the hospitals, working with new members of the church, and overseeing the finances of the congregation.

IRITANI: Oh, so you were the financial person as well.

L WAKE: Later, I became treasurer of Glide Foundation. The Glide Church finances were part of the Foundation. Overseeing Glide Church finances meant being responsible for the Sunday collection, developing congregational participation in the pledge system, and staffing the Church Finance Committee.

IRITANI: Could you tell me about the Glide Foundation? What established that? I've heard that... I know of the Glide Foundation, but I really don't know.

L WAKE: Let me take a break here.

[Interruption]

[End Tape 2, Side B]

[Begin Tape 3, Side A]

IRITANI: [This is Tape 3] Side A and I was asking about the Glide Foundation. I've heard of it, certainly. And I'm not exactly sure how it was established and what it does with the money. Is there something you can tell us about that?

L WAKE: Well, that's quite a long story.

IRITANI: It's a big story. It's a little too much for our purposes here.

L WAKE: I don't know how much it would be...

IRITANI: Benefit?

L WAKE: It is somewhat related to my own life story. Just briefly, Glide Foundation was established years ago for evangelistic purposes at the corner of Taylor and Ellis Streets. Mrs. Elizabeth Glide, a devout woman, put her money and her assets into building the building as an evangelistic center. Over the years it supported an evangelistic program for the Methodist Church South.

IRITANI: Oh. It was south?

L WAKE: Yes, the Methodist Church South.

[The Foundation primarily supported the program of the church. By the time I went on to the board in 1961 or '62, the Foundation had accumulated such large reserves that it was being questioned by the IRS [Internal Revenue Service]. In essence, IRS said, "You can't keep increasing reserves and continue your tax exempt status." At one time, the Foundation almost lost everything it had, because of poor investments, but it was able to make some wise investments and recoup its losses. By the late 1950s, it had

built up its assets and put its money into various reserves. The Board of Trustees at that time made a very important decision to use Foundation funds to develop new ministries. The Board decided it needed to do more than subsidize the church. New ministries were developed primarily by bringing on staff people who could develop various programs. That's when I came onto the Board. It brought on Cecil Williams, hired executive director Lou Durham, hired Don Kuhn and Ted McElvenna. All were United Methodist ministers. They began to reach new communities. Ted McElvenna was involved with young adults in the Haight-Ashbury, the flower children, the hippies. Don Kuhn was into communications, i.e. developing a network of progressive people to be influential in politics and in societal issues here in San Francisco. Cecil was a community organizer. The funds of Glide Foundation were used to become an operating foundation rather than a granting foundation.²

IRITANI: Basically the funds are used right there in the programs now rather than saying, "Oh, here's some money for you to use." to somebody else.

L WAKE: Yes. Those funds were being used in a very limited way in the California-Nevada Conference. The Board of Trustees of Glide Foundation is elected by the California-Nevada Conference. The

² Rev. L Wake added the preceding bracketed material during his review of the draft transcript.

Board nominates persons to serve on the Board and the California-Nevada Conference elects.

IRITANI: The connection is there, but that doesn't mean the Conference gets to use that funding.

L WAKE: The Board in the early days provided programming in evangelism by having a school of evangelism. Pastors from across the Cal-Nevada Conference received scholarships to attend the four day school in San Francisco. Later, that was phased out.

IRITANI: Now, the program, that's the emphasis.

L WAKE: During my early years at Glide, we had a Glide Church staff. Cecil and Ed Peet who was minister to the elderly, and me. The Glide Foundation staff was Lou Durham, Ted McElvenna, Don Kuhn, and a number of interns. Together, we had all kinds of programs going.

IRITANI: That was really the outreach arm of the church.

L WAKE: Perhaps. But, it didn't make sense to make that kind of division between the church and the Foundation. The church was a whole new community of people. Cecil helped to transform the church worship service, and that brought in new communities. Folks felt like, "Yeah, this is the way we want church to be, rather than the traditional hymns, prayers and liturgy. They could be very excited about changes that were taking place in what is called the liturgy of the church. There was a tremendous influx of people. The staff felt that the division between the Foundation and the Church was

L WAKE: an unrealistic arrangement. After three or four years of operating in this way, we joined staffs and became a total operation within Glide Church. The former Glide Foundation staff and their programs eventually diminished or were spun off to become new entities. During the last seven or eight years at Glide, Cecil and I were the only clergy staff people of Glide Church and Glide Foundation. The Foundation funds underwrite and are a part of the total operation of Glide Church. What was exciting for me when I first came to Glide was, in addition to doing what I described as community life, I could still define what that role was to be in the community. Traditionally the Glide Church community is thought to be those who came to church. But, the community of Glide could be described as far beyond that. Wherever there were folks struggling for more meaningful life, that was our community. That was a community that I could define as being part of my community to which I could relate. Soon after I came to Glide, I went out to the California State University at San Francisco to be with the third world students who were on strike for stronger support of ethnic studies. We walked the picket line to support the students in their struggles to make that University more relevant to the needs of ethnic minorities. I formed strong relationships and friendships with people, students and faculty, who were participating in the third world strike. My involvement also included the anti-Vietnam

War movement. There was a large number of us in the Asian American community that organized and participated in anti-Vietnam War demonstrations. My responsibility as Minister of Community Life was to supervise about thirty or forty conscientious objectors who did their alternative service with Glide Church.

IRITANI: Oh, was it?

L WAKE: I counseled those who needed help in applying for C.O. [conscientious objector] status. After interviewing them, I would assign them to a number of agencies in the community which Glide had initiated or, in some way, Glide was related to. These were agencies in the Tenderloin community, half-way houses for those in and out of mental hospitals, Huckleberries for runaways. There were many young people living in the Tenderloin or the Haight-Ashbury district, who had run away from home for a number of reasons. Some of them couldn't hack the anti-gay and lesbian atmosphere in their own homes and in their community. They were ousted by their own families and ended up in the Tenderloin and Haight-Ashbury.

IRITANI: And these C.O.s were assigned to your program by the government.

L WAKE: [The C.O.s sought Glide Church voluntarily. They were able to do alternate service with a church. Alternate service with a church was acceptable to Selective Service.]³

IRITANI: You had to have the program for them to say this should work. Community service for these people will work through this program.

L WAKE: We had files on these thirty or forty C.O.s. The California state selective service department that was in charge of the C.O.s questioned the number doing alternate service with Glide. We were put on notice that we could not continue to bring on C.O.s.

IRITANI: Oh. So, it wasn't the draft, selective service group, or whatever it's called that was assigning everybody. These boys were saying, "We want to voluntarily come to your program."

L WAKE: Yeah. They had to justify with their own draft boards that they were engaged in alternate service. So, many of them, knowing about Glide, came to me and said, "Can we do alternate service with Glide." I did my best to try to find areas where they could work and justify to their selective service board that they were engaged in a valid alternate service.

IRITANI: All these selective service boards, were from different parts of the country then. They didn't necessarily know about Glide. It's a San Francisco board that knows.

³ Rev. L Wake added the preceding bracketed material during his review of the draft transcript.

L WAKE: I think most of them were in the west. We may have had a few outside. But, the California selective service department, after a number of years, began to question the great numbers that were doing alternate service with Glide Church.

IRITANI: You were under scrutiny.

L WAKE: Oh, yeah. We were under scrutiny. That was nothing new to us. In terms of working with disenchanted youth and those who were conscientiously opposed to the Vietnam war, we supported those who did alternative service with us. They chose to play the game with selective service rather than depart for Canada. I know some of the young men just took off for Canada or went underground. At least they were trying to meet the requirements in order to stay out of a war which they felt was unconscionable. So, I did my best to try to help them find alternate service. Those were new experiences for me being there with the State College third-world strike folks, UC [University of California at Berkeley] strike, the folks in alternate service, anti-Vietnam war demonstrations. So much was going on at that time--it was a time of real ferment. New things were emerging, the new generation becoming so disenchanted with the establishment. Instead of taking up arms, they tried to find some meaningful way of expressing that. I believe I helped to provide some meaningful involvement in society for a lot of disenchanted people. Glide attracted many new communities that were conscientious, liberal, and found some

response to deep spiritual needs which they could not find in the traditional church. During my early years at Glide, I was also very much involved in what was going on in the Methodist Church. In 1968, Cecil and I were both elected as delegates to General Conference when it was held in Dallas, Texas. That was very unusual for...

IRITANI: For two pastors from one church.

L WAKE: From one church. At that time, Glide was very controversial. We had a lot of friends, but we also had a lot of detractors.

IRITANI: [inaudible]

L WAKE: Yeah. Enemies, too--not outright enemies, but those who questioned the ministry of Glide Church.

IRITANI: What was going on.

L WAKE: So, two of us being elected to General Conference, that indicated to me that we were supported because we were trying to make changes in our denomination. 1968 was when the Methodist Church General Conference in Dallas responded to the Black Power Movement in the community, but also began to surface in the church at the ecumenical level. African Americans and other progressive Methodists at General Conference worked in a coalition to lay the ground work for the establishment of the General Commission on Religion and Race. I remember being the only Asian American involved in that coalition. The General Commission on Religion and Race paved the way for other ethnic

groups within the Methodist Church to develop and organize and work for empowerment.

[Beeping of the clock.]

IRITANI: Were you elected to General Conference just the one time? You went more than once?

L WAKE: I was elected in '68, '72, '76. It was during those years when the General Commission on Religion and Race came into being, I began to work very intentionally with the Asian American constituency within the United Methodist Church. During that time that we organized a National Asian American caucus, I was elected chairperson of the board of the national caucus which was named, the National Federation of Asian American United Methodists. [As chairperson of that group, I worked at the national level for many of the ethnic environment programs within the United Methodist Church, one of which was the missional priority of "Strengthening the Ethnic Minority Local Church for Mission and Ministry." The 1976 General Conference adopted this program which supported various ethnic groups within the church--the Hispanics, African Americans, Native Americans, Asian Americans--with programs and dollars.]⁴

IRITANI: That funding comes from the apportionments that we hopefully all paid.

⁴ Rev. L Wake added the preceding bracketed material during his review of the draft transcript.

L WAKE: Yeah. Getting that kind of financial support was very important. You can talk about ethnic empowerment, but if there is no funding, it doesn't mean very much.

IRITANI: Here in the Cal-Nevada Conference you have a pretty good growing ethnic, I mean Asian American group, are there other groups in other conferences?

L WAKE: Some conferences have very few Asians, so there are various levels.

IRITANI: Of involvement?

L WAKE: Various levels of involvement. In some conferences, Asians have some power. In others, they do not.

IRITANI: Because the other areas really don't have that many. There may be quite a few Korean churches developing.

L WAKE: Yeah. I think Cal-Nevada Conference probably has the strongest across-the-board Asian American participation. In other areas, the Koreans are stronger than the other sub-ethnic groups. For me, it is important to work both within the established structures of the church for ethnic empowerment and work within the larger community for the causes of justice and human rights. My involvement with the campus community brought me into involvement with the Filipino American community. [At that time, President Ferdinand Marcos of the Philippines was in power as the dictator. I had many friends in the Filipino community. Some were involved with Glide. My secretary was a Filipina. My

son was involved in the Philippine struggle. He spent eight weeks as an intern in the Philippines, traveling with another person from the U.S., meeting with anti-Marcos groups as well as indigenous mountain people who were experiencing the repression under the Marcos dictatorship.]⁵

IRITANI: Now, which son was this?

L WAKE: Steve.

IRITANI: This was Steve, and you used the term intern. What program...?

L WAKE: He was with a World Council of Churches program that involved youth and young adults in ecumenical internships in various parts of the world. One of the pastors in Berkeley who had worked in this program asked him if he would like to go to the Philippines with another Chinese youth from San Francisco as a World Council program intern.

IRITANI: So, how long was he there?

L WAKE: About seven, eight weeks. That was enough to change his life. That's a whole new story.

IRITANI: A whole different story there.

L WAKE: Yeah. And it has its connection with me because his conscientization about that situation got him involved in a Bay Area organization, Friends of the Filipino People.

[End Tape 3, Side A]

[Begin Tape 3, Side B]

⁵ Rev. L Wake added the preceding bracketed material during his review of the draft transcript.

IRITANI: I'm sorry. [I failed to watch for the end of the tape.]

L WAKE: [Steve, knowing about my involvement with human rights issues and speaking out and writing about social justice issues in San Francisco, my support of his involvement in the Friends of the Filipino People, and my own involvement with a Philippines anti-martial law coalition in San Francisco walked into my office at Glide one morning with his friend, Walden Bello, and said, "We need your help. We have planned a sit-in at the Philippine Consulate offices. A Catholic priest promised to be with us, but we can't find him. We need a clergyman to be with us. Will you come with us?"]⁶

IRITANI: Good old dad.

L WAKE: He and Walden asked me to participate in the sit-in along with four women..

IRITANI: What was Walden's last name?

L WAKE: Bello. B-E-L-L-O. I'd seen him on TV a number of times. He is a Filipino. Taught courses at Community College, written some books. I think he's teaching now somewhere in Southeast Asia, probably in Singapore. He's a researcher and a writer focusing on political, social and economic issues in Asia.

IRITANI: So, the seven of you went to the...

L WAKE: Yeah, we went into the Consulate. We were able to clear security, got into the offices. Once we got in, we asked the Consul General

⁶ Rev. L Wake added the preceding bracketed material during his review of the draft transcript.

to call President Marcos and urge him to lift martial law, and that we would stay there until he did. We were sure he wouldn't and he didn't. We sat down and refused to leave. They called the TAC squad. A special squad in cases...

IRITANI: Tac? Tactical?

L WAKE: TAC squad. I think they've changed the name, but at that time, it was called the Tactical squad which were called in situations of civil disobedience. They are chosen because they are burly. They carried us out of there and brought us down to City Hall where we were booked. We had made arrangements to get out on O.R. [own recognizance]. We were released after a couple of hours. In cases like this, those who are arrested are given an opportunity to plea bargain by doing voluntary service in place of a trial. We decided, yeah plea bargain in lieu of a trial. We decided to go to trial. The whole issue behind our arrest was to go to trial to publicize and to educate the people about the very oppressive martial law situation in the Philippines. The anti-martial law coalition in September had worked with two attorneys anticipating that there would be a trial. We looked on that trial as an opportunity for education and strengthening the anti-Marcos movement. The trial took about two weeks. The jury came in with the verdict that we were guilty of trespassing and disrupting lawful business. We were given the opportunity for community service or go to jail. I told my team that I just could not go to jail because this was Christmas season, a

L WAKE: very important time of the year at Glide when we were very busy fundraising as well as serving the needs of the hungry and the poor. [My secretary was one of us seven which I didn't realize until Steve and Walden walked into my office. I said, "Well, I can't go to jail. I'll do alternate community service, but the rest of you can make a point by going to jail, and you can count on my support." Of course, they did. After one week in the City and County jail, the six went on a hunger strike which got publicity. After three more weeks of letter writing to the sheriff, the six were released.]⁷ I did my community service at hospital where I met a number of the folks who were part of the Glide community--folks who were involved in alcohol rehab programs. That was a new experience for me to go through the arrest and trial. It was very difficult for Marion to have a son that was a jailbird and a husband that was almost a jailbird. I know that she was very supportive of the whole effort, but it was still very hard for her to go through that experience. It may have made some enemies, but it made a lot of new friends. That was very gratifying to me. I considered that a part of my ministry. I felt free enough to give expression to where my head and heart were.

IRITANI: And you have, over the years.

L WAKE: Trying to work both within the structures and outside the structures is both exciting and also gratifying, but there's a certain

⁷ Rev. L Wake added the preceding bracketed material during his review of the draft transcript.

L WAKE: amount of stress and strain that goes with it. It is worth whatever effort and commitment I put into it. It's just a way of saying, "Yes, it is important to talk about and give sermons and speeches about human rights and justice, but one needs to express it in some action that's meaningful." It is not the same for every person, but every person needs to find some way of putting those words into action in his or her own way. I was grateful to have the freedom to take that kind of action. That was not the only time. One day we went over to the UC Berkeley campus, when the students there, supporting the anti-apartheid struggle in Africa, asked some community folks to come to support them. We went and participated in their rally. I noticed many Asian folks, Japanese American folks like Yori Wada, Ying Lee Kelly a member of the Berkeley City Council, were there. Asian American students were among the leaders of the rally. I wrote about that experience in the *Hokubei Mainichi* [a Japanese vernacular newspaper] and said it was very meaningful to me to participate with my friends and colleagues in that struggle. We were all arrested and booked, but never had to go to court. The campus police simply dismissed the charges.

IRITANI: At present, are you involved in a...?

L WAKE: [I really need to go back to the Jurisdictional Conference of 1972. We organized the Western Jurisdiction Asian Caucus [of the United Methodist Church] in 1970. We talked about

empowerment of Asian Americans in the church. One of the ways to realize empowerment was to elect a bishop, an Asian American bishop. The Caucus went through a process of selecting a candidate for the episcopacy and I emerged as the candidate. We organized and prepared for the 1976 Jurisdictional Conference to be held in Seattle at which, hopefully, for the first time we would elect an Asian American Bishop. As the election process went forward, it became apparent that I would not make it. I removed myself as a candidate and the Caucus went through another process to choose a candidate. We chose Wilbur Choy. I was willing to run, for the sake of empowerment of Asian American United Methodists. But, I felt like it was too difficult to support a person from Glide Church. Glide was very controversial at that time. We were in the media often. There was a report about my doing a gay wedding, which we called a covenant service. The Jurisdictional Conference delegates never questioned me about that.]⁸

IRITANI: Oh, really?

L WAKE: The Jurisdictional candidates for the episcopacy are invited to various Annual Conference delegations for conversations, questions. They want to know who we are, our commitments, our beliefs. They never asked me about...

IRITANI: There was just an assumption of guilt.

⁸ Rev. L Wake added the preceding bracketed material during his review of the draft transcript.

L WAKE: Well, they knew about it, but it wasn't mentioned.

IRITANI: Assuming that was a guilty act rather than just an act.

L WAKE: Well, I'm not sure that it was even considered an illegal or unlawful act, because the church at that time...

IRITANI: Didn't have any rules then?

L WAKE: Didn't have any rules--didn't address the situation of homosexuality within the United Methodist Church. Here was a guy that performed that kind of service. There was no violation. No charges were brought against clergy who did that. There certainly was discussion about the issue--perhaps quiet discussion. It was "under the table" kind of discussion. Other clergy at Glide had been doing it. I conferred with them about covenant services.

IRITANI: But, your story got out?

L WAKE: Yeah, they knew about it because of newspaper reports. Even though the delegates didn't raise the issue, they knew about me. I wasn't shaken up that I didn't make it. I believe I helped to pave the way for Bishop [Wilbur] Choy to be elected. He was a more acceptable candidate. That was an experience for me which I don't regret. I felt like I opened the door for an episcopal candidate that the church could elect. Bishop Choy gave good leadership to the United Methodist Church, and for this we can be proud. I'm not all that enthralled about engaging in the demands of the episcopacy--the administrative and bureaucratic kinds of

demands. Others can do it well, but I don't think that's my calling. It's not my forte. I guess I'd rather be out doing things.

IRITANI: Really doing, yes.

L WAKE: That kind of leads me to share one of the issues I'm involved in now--trying to help our Asian American churches address, the issue of homosexuality. I know that we have Asian church folks, Japanese American church folks, Japanese Americans in the community that are gays, lesbians, transgenders, who don't find a place in the church that they could call their community of support. That's a new area that we need to open up. Marion and I have made ourselves available to do this. That's our most recent involvement. I'm glad for that experience. It took place because of the holy, what is it? the holy...

IRITANI: Yes. "Holy union?"

L WAKE: Holy union that took place a year ago in Sacramento. I made it very clear to my Charge Conference [the local church to which he reports] that I would have been there if I hadn't had a responsibility in Los Angeles on that very Saturday. I stated that in my Charge Conference Report to my superintendent at Aldersgate Church. [This church is located in Palo Alto.] It was on the basis of that report that a couple of lay persons in the Aldersgate Church asked if I might do a workshop or study session on homosexuality and the Christian faith. I said, "Sure, but

Marion and I want to do it together as a team." We're in the midst of that workshop right now.

IRITANI: You are?

L WAKE: Yes. It's kind of a breakthrough that an Asian American church would be opened up to that issue. I hope that this opens the doors for other churches to give permission for other churches to at least address in some way this issue. There are a lot of other issues, critical issues that Asian American local churches need to face, but here's one that may not even be talked about in a local church unless some people take the initiative to make their church truly inclusive. It's been a good experience for us.

IRITANI: Aldersgate is where you are in membership as a retired pastor. Is Marion's membership...?

L WAKE: No, she's not all that concerned where her membership is. It's probably still at Glide Church. Never moved it. We have certain churches that we like to go.

IRITANI: But, do you usually attend their church [charge] conferences then? Or just sent a report.

L WAKE: I think in the last five or six years I've attended one charge conference.

IRITANI: But, you can just mail it in.

L WAKE: District Superintendents are much more intentional about having their retired pastors under their supervision. That's why I think it's important for us to report. The Annual Conference has run

into some very sticky legal issues because a few retired pastors have engaged in unprofessional conduct. As a result, they're trying to stop [inaudible]...

IRITANI: Have a little more control.

L WAKE: Yeah. So, I send in any kind of report I want to [chuckle]. The most recent report, my involvement with the Holy Union in Sacramento. That kind of opened the door for the church. "What's this all about?" some members asked.

IRITANI: What year did you actually retire?

L WAKE: At the end of 1989.

IRITANI: '89. That long ago.

L WAKE: But, I do some other things, particularly for the National Federation [of Asian American United Methodists (NFAAUM)]. I manage the endowment fund which is a real interest to me having worked in finances in Glide Church, and I knew a little bit about endowments and how they operate. I volunteered to take on that position, as a volunteer director or manager.

IRITANI: So, you have to go to the board and NFAAUM meetings? Board meetings?

L WAKE: I don't have to. I did have to clarify the relationship between the Endowment Fund Committee and the National Federation Board. We are a creation of the NFAAUM. They are the corporate agency of the Endowment Fund. We are obligated to keep that

relationship clear. They're legally responsible for the Endowment Fund.

IRITANI: You keep very active, though. Aren't you part of the newsletter? Don't you write for that as well now?

L WAKE: Well, no. We put out our own quarterly Endowment Fund Journal. And I'm the editor of that.

IRITANI: That's what I thought.

L WAKE: The National Federation has its own newsletter and occasionally they will report what the Endowment Fund Committee is involved in.

IRITANI: Just occasionally?

L WAKE: Yeah, because I think it comes out probably less occasionally than our Endowment Fund Journal.

IRITANI: Anything else current in your life? Of course, we're going to have to get back to talking about your children. We haven't mentioned the other children. We know about Steve, but, the first born was...

L WAKE: Cathy.

IRITANI: And she is now where?

L WAKE: [She's a nurse practitioner who works with dysfunctional families and children who are seeking help. She works with a medical team. She's married to Reynaldo Quides, a Filipino.] ⁹

IRITANI: How do you spell that?

⁹ Rev. L Wake added the preceding bracketed material during his review of the draft transcript.

L WAKE: Q-U-I-D-E-S. They have three children. Reynaldo has been employed with PG&E [Pacific, Gas & Electric] as, oh gosh--for many years.

IRITANI: Well, we know he works.

L WAKE: He works for PG&E keeping tab on all the installations that are going in, like meters and other equipment. PG&E has to keep upgrading their equipment, and he works with computers to make sure that PG&E stays on top of that.

IRITANI: They have three children, and then who's...

L WAKE: Cathy started out as a microbiologist and was working at UC Berkeley toward a doctorate degree in microbiology and then she realized what that entailed. She then said, "Well, I don't want to keep doing research for others who get the credit for this research." She's always been interested in working directly with children and families, so she became a nurse practitioner. She has an RN [registered nurse] degree, but in order to be a nurse practitioner, she had to take additional graduate work. Now she works directly with children and families who are having problems. She is enjoying her career.

Our next one is Wesley. He went to two years of community college and then got directly into his real interest. He's always been interested in mechanics. From the time he was a kid, he was into automobiles, motorcycles, anything with a motor. He's a very good mechanic. He became an air conditioning and refrigeration

engineer. When he first started, he worked for an air conditioning and refrigeration company.

IRITANI: He has his own business?

L WAKE: He has his own business now. He got tired of working for the company. He's always been an entrepreneur or working on his own.

[End Tape 3, Side B]

[Begin Tape 4, Side A]

L WAKE: Yeah, Wesley has his own business up there in Willits.

Sandy has been kind of our, I wouldn't say rebel, but, not into living up to the expectations that others had for her. She got tired of high school. Too many of her classmates were into making it, not only as Asian Americans, that is work hard, get a good job, get married, work yourself into some kind of a profession. She couldn't hack that and decided to go to Balboa High which is one of the high schools which is very multi-racial, predominantly African American. It must have felt like, "Yeah, I can relate to this kind of situation." But, dropped out of that and eventually got her General Education Degree [GED] out of school. She has never been a part of trying to make it in the standard way. She was married, had three children, and eventually became divorced. I really have to hand it to her that she did a remarkable job, being a single mother. She went through her struggles. She still is going through her struggles. She worked in managing a

restaurant in Willits. The restaurant our son, her brother, established and she managed.

IRITANI; That was Wesley?

L WAKE: Yeah, Wesley established the restaurant. He bought this piece of property on Main Street in Willits and they transformed that ice cream shop into a restaurant. Sandy, being a single mother, had moved to Willits to begin a new phase of her life. She and Wesley got together and opened up this restaurant. She managed it and operated it for twelve years until she burned out. She is now working in the administrative offices of the community college in Willits. It's a branch of the Mendocino Community College located in Ukiah. She enjoys her work there. It's enough hours so that she can continue to survive.

IRITANI; So, there's no restaurant any more?

L WAKE: Wesley leased it to another person, and it is operating under a lease arrangement.

Then, Steve, the youngest is the one I talked about earlier. He went through many changes in his life. While he was a junior at the University of California, he was accepted into med school at University of California in Riverside. The year before that he had gone to the Philippines and really began to be conscientized about people in struggle, how society is structured in such a way that some people are marginalized and disregarded. That was quite an experience for him. When he came back from that

L WAKE: experience, he went to an orientation session at UC Riverside. It was supposed to be a four or five day orientation period. In the middle of that orientation period, he showed up at home. We asked him, "What's going on?" He said, "I decided that I wouldn't go on to medical school." He didn't like the way the medical system was treating people. His words were, "All they showed me was how to hook up patients to medical instruments, so, I've decided to do something else." After that, he went into political work. He lived on the edge of poverty. He went to Washington, D. C. to be the director of the Friends of the Filipino people. [This was a national network of organizations addressing the impact of social and political problems in the Philippines on Filipinos in the U.S.]¹⁰ He and his friend went there to be a part of that. Later, he went to New York and did a lot of organizing around the person that was an African American [I don't remember his name] that was about to be brought to trial in North Carolina. They organized demonstrations in his support and tried to change his sentence to free him from imprisonment. He was doing a lot of that kind of work. Eventually, he came back to Berkeley. He continued his political work and then he fell in love with a woman who had similar social and political views, whose marriage had broken apart. They were married which meant that he had to take on some additional responsibilities. He then took a

¹⁰ Rev. L Wake added the preceding bracketed material during his review of the draft transcript.

L WAKE: job in the post office. The interesting thing is that he began as a mechanic in the post office because he learned how to take care of his beat up van that he had in Washington, D. C. and New York. When something went wrong with it, he would call his brother Wesley in Willits for instructions on how to fix it. He couldn't afford to pay a mechanic. That's how he got into this field of mechanics. It was out of necessity to keep his van operating. He began as a mechanic in the Oakland post office, and gradually worked up from there. When they learned that he had a degree from the University of California, they gave him additional responsibilities. They put him in charge of the parts department, and then, they gave him the responsibility of overseeing the whole environmental compliance required of the post office. He wasn't getting the kind of support he needed. He had this position in addition to managing the parts department. Even though he was given that position with authority, he received little backing from management. When he would tell some of the old time employees, "You have to do things differently. You need to take care of the environmental hazards products that come out of our operation in a different way in order to be compliant," they wouldn't listen to him. They said to him, "Oh, that's your thing. We're going to do it our way, the way we've been doing it." Steve got fed up with these old timers telling this "young guy" what to do and what not to do. He gave that up and continued to operate

the parts department. But, he was overloaded and they wouldn't give him any help. About a year and a half ago, he began to think about changes that he needed to make in his own career. He decided to go into teaching at the high school level. There is such a need for teachers in sciences that schools are hiring teachers without credentials. He was always very good in science.

IRITANI: He was ready for med school, so...

L WAKE: Yeah. One of the things he didn't like at Lowell High School was a teacher making him a teacher's assistant. He had to grade his peers and he really hated that.

IRITANI: That's unfair to any student.

L WAKE: But he still liked teaching. Being good in science and wanting to relate to students, he decided to make a career change. He had no problems passing those exams that are required of people going into that field. I guess it's a special credential that enables him to teach science. He's taking quite a pay cut, but it's worth it to him to get into something that turns him on. I don't know where he is in terms of getting an offer. We're trying to keep up with him to see if and when he gets an offer to teach.

IRITANI: So, how old is Steve now?

L WAKE: Oh, gosh. I lose track of our kids. Cathy is going to be--she's going to hit fifty and...

IRITANI; Each one works down, so the others are in their forties, huh?

L WAKE: So, Steve must be in his early forties. Our kids are all different. I participated as a resource person in the Gender of Dynamics Conference workshop this morning. We talked about how Nisei were pretty well programmed into following certain things-- following through on the expectations their Issei parents had for them. They had some real good reasons for wanting their Nisei children to work hard, study hard, get a degree, get a good job and get into some kind of profession. I think that we did not lay those kinds of expectations on our kids. Consequently they're all different.

IRITANI: All your children are free spirits. [inaudible] of their own interests.

L WAKE: To a certain extent. We believe they are doing what is meaningful to them, and not feeling like they have to fulfill the expectations that we have.

IRITANI: No guilt trip. That's healthier.

L WAKE: I know Marion was more disappointed than I was when Steve said, "Medicine is not for me, I'm not going to medical school." In terms of Sandy, she really empathizes with the struggle that Sandy is going through. Financially, it's always been a struggle for her-- being a single mother, not having a desire for an academic career. She probably is the freest spirit among the three. Wesley has always been an entrepreneur establishing his own business, and doing reasonably well. He has not been caught up in making it

financially. During the Gulf War, he was part of a group in Willits that was adamantly opposed to the Gulf War. He was involved in a program speaking against it. I didn't know he had ever put a speech together. I saw his speech and it was excellent. They're all doing different things, involved in pursuits that are meaningful to them.

IRITANI: And that's healthy. It is. So, I think we've really come to the end here. I've taken up quite a bit of your time and I thank you for it.

L WAKE: Yeah. I don't know what this interview is going to look like.

IRITANI: Well, it's going to look like a book and I will probably transcribe it myself.

L WAKE: I think that when it comes to specific dates and sequences...

IRITANI: That you can take a look at in the editing process and decide what you do want to edit or change.

L WAKE: Marion is much more on top of the sequences, especially with regard to Steve. I know that for Steve there was another kind of turning point. When students go into their junior year at University of California, they have to declare their major. He wasn't ready to declare his major. Instead, he dropped out for a whole year and spent six to nine months, maybe more than that, hitchhiking down into Mexico and Central America. He lived on his own with farmers, peasants, learning a little bit of Spanish and working with peasant families because he was really internally struggling with meaning and values. "What am I going to do? I

have to declare a major and I'm not ready to. I want to experience something of the real world, or the world that I know so little about." He was very much interested in the life of indigenous people. And I don't know whether that took place first or the experience in the Philippines.

IRITANI: They're both of very independent thinking persons, actually.

L WAKE: It came in a certain meaningful sequence to him--this thing with the med school, declaring his major, and...

IRITANI; And now he's taking another turn.

L WAKE: I guess that's typical of people today who are trying to find real fulfillment in their lives--the meaning of life. They may change careers a number of times, which we didn't even think about.

IRITANI: Well, I think I will close at this point and thank you so much for your time. We've taken quite a bit of your time, in fact, and. . . .

[End Tape 4, Side A]

[End of interview]

LLOYD WAKE NAMES LIST

NAME	IDENTIFICATION	SOURCE OF VERIFICATION	PAGE INTRODUCED
Yenpei Wake	Father	Lloyd Wake	1
Hisayo Wake	Mother	"	1
Bill Wake	Brother, eldest sibling	"	1
Edna Wake Shiota	Eldest sister	"	1
May Wake Iwahashi	Sister	"	1
Alice Wake Sakai	Sister	"	1
Florence Wake Nagano	Sister	"	2
Lillian Wake Koda	Sister	"	2
Betty Wake Machida	Sister	"	2
Mrs. Deyo	A concerned white woman	"	11
President Franklin Delano Roosevelt	32nd U.S. President	Random House College Dictionary	16
Jutaro Shiota	Brother-in-law	Lloyd Wake	18
Don Iwahashi	Brother-in-law	"	19
Paul Nagano	Pastor at Poston	"	27
John Miyabe	Pastor at Poston	"	27
Hideo Aoki	Pastor at Poston	Joanne Iritani	28
Bill Kobayashi	Pastor at Poston	Lloyd Wake	28
Victor Fujiu	Student at Asbury College	"	30
Marion Yamabe Wake	Wife of Lloyd	"	32
Mary Momose Wake	Wife of brother Bill	"	40
Rev. and Mrs. Shigeo Shimada	Pastor of Pine Methodist Church	"	43
Rev. Jiryu Fujii	Pastor of Berkeley Methodist Church	"	48
Rev. Haratani	Japanese language pastor	"	48
Rev. Ken Miyake	Japanese language pastor at Pine United Methodist Church	"	48

LLOYD WAKE NAMES LIST

NAME	IDENTIFICATION	SOURCE OF VERIFICATION	PAGE INTRODUCED
Rev. Sadao Masuko	Japanese language pastor at Pine United Methodist Church	Lloyd Wake	48
Dr. Clifford Crummey	District Superintendent	"	52
Bishop Donald Tippet	Bishop of the United Methodist Church	"	54
Rev. Cecil Williams	Senior pastor of Glide United Methodist Church	"	54
Rev. John Moore	Pastor at Glide United Methodist Church	"	55
Rev. Lou Durham	Staff at Glide Foundation	"	58
Rev. Don Kuhn	Staff at Glide Foundation	"	58
Rev. Ted McElvenna	Staff at Glide Foundation	"	58
Ferdinand Marcos	President of the Philippines	Random House College Dictionary	68
Steven Wake	Son	Lloyd Wake	68
Walden Bello	Author, activist	"	70
Yori Wada	Community activist	"	73
Ying Lee Kelly	Berkeley City Council member	"	73
Bishop Wilbur Choy	Bishop of the United Methodist Church	"	74
Cathy Wake Quides	Daughter	"	80
Reynaldo Quides	Son-in-law	"	80
Wesley Wake	Son	"	81
Sandy Wake	Daughter	"	82